THEOSOPHY

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THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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THE *position THEY [the Mahatmas] give to Jesus, as far as we know, is that of a great and pure man, a reformer who would fain have lived but who had to die for that which he regarded as the greatest birth-right of man*—absolute *Liberty of conscience; of an adept who preached a universal Religion knowing of, and having no other "temple of God" but man himself; that of a noble Teacher of esoteric truths which he had no time given to him to explain; that of an initiate who recognized no difference—save the moral one—between men; who rejected caste, and despised wealth; and who preferred death rather than to reveal the secrets of initiation. And who, finally, lived over a century before the year of our vulgar, so called, Christian era.* —H.P.B.

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(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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The man who considers all beings as existing even in the supreme spirit, and the supreme spirit as pervading all beings, henceforth views no creature with contempt.
—From the *Vedas*

THEOSOPHY

Vol. XXXIII December, 1944 No. 2

CHRIST-IN-ALL

ADEPT-TEACHERS of the race are sometimes driven from among men by the aroused forces of aggressive selfishness. Others find themselves confronted by an impenetrable moral lethargy. They instruct a few disciples and return whence they came. Still others meet with the partial success permitted by the cycle, leaving behind a new focus for human aspiration, through which pass the forward impulses of the evolutionary current.

Each effort of the Teachers shapes anew the two ways of Light and Darkness. Each height of achievement is surrounded by the contrasting topography of indifference, while shadows grow long across the lowlands of weakness and failure.

The moral geography of the Path changes with every cycle. The pilgrims and the distant destination remain the same, but the landmarks of the journey—guide-posts which direct, and winding by-paths which distract—have in each age their distinctive inscriptions and enchantments. Occultism is the Master-Science which interprets to the travelers the meaning of these signs and wonders, according to the time and place of the human caravan on the long course of cyclic evolution.

So it is that there are many religions, many dogmas, and many gods and teachers in the memory of man. In any age, but particularly in times of rapid transition, the human faiths of Past, Present, and Future contend with one another, locked in mortal conflict by the illusion of difference. The struggle is violent, for every old allegiance knows that its survival depends upon the body, and not the spirit, of human belief.

Chief among the delusions of our own age is the Jesus-image of the "Son of God." Jesus has been named by Christians the "man of sorrows." And what greater cross could any being bear than to be at once a symbol of human perfection and its negation in practical meaning?

"Be ye therefore perfect," he taught, "even as your Father which is in Heaven is perfect," and from that day to this Christians have made a mockery of the injunction. He came to spread the tidings of salvation through self-knowledge. With the passing of a few centuries, men affirmed in his Name that knowledge is unattainable and that all hope lies in blind belief.

He came, not to deny the law, but to fulfill it. Yet his priests turned his mission into a unique event which made belief in Law impossible. He came to demonstrate the Christ in all, yet so misunderstood was his example, and so misdirected were the efforts of his interpreters, that few men have been able to identify themselves with the Christ ideal. For all but that lonely figure of two millenniums ago, to become a Christ was and is to accomplish a miracle, for there was but one Christ, one Savior, one Son of God.

The countless tears wept by miserable Christians, shackled to despair by their creed of sinfulness and failure, may symbolize, but never measure, the woe of One whose true nature is denied with every adoring prayer.

And yet, as all the West has known of religion, the figure of the man who became Christ is itself the key to the discontents of the modern world. If the West, instead of rejecting in the name of Christ the divinity within each man, could learn, in the name of Man, to reject what is false in its beliefs about Christ, the meaning of the life of Jesus, his sufferings and sacrifice, would at last become clear.

When Jesus, the Christ, is released by Christians from the prison constructed of dogma and creed, the "second coming" will be an established fact. On that day when the Galilean Adept is accorded his true place by the side of other great souls, his crucifixion will be at an end and he will arise from the tomb of ignorance in which his devoted followers have laid him.

The "death" which the future has in store for the Jesus-image is no death at all, but a transfiguration. From Son of the Father he must become a Brother of Man, one of many such "Brothers," and thus a reality in human experience. No Teacher has suffered a fate more awful than Jesus did in penalties exacted by those he

came to help. No condemnation by the mob, nor death on the cross, can compare with the deadly betrayal of a religion which keeps alive the memory of its founder only to invert his purpose.

There is a truth in the life story of Jesus, but that truth will become manifest only in the light of the same truth in the lives of other men. And at the Christmas season, when the latent verity of rebirth of God-in-man swells as a seed in spring beneath the snow, there is an out-pouring of the heart which meets and joins the larger rhythm of Great Nature. Christmas is the springtide of the occult world—the world of gods and heroes, and Saviors of mankind. Then, eyes shine with a light of wider sympathy and uncalculating kindness, and minds expand with the spirit of giving.

So, in this season, theosophists may offer once again the only gift they have, the gift of Truth. Instead of the derogations of rival religions, the contemptuous denials of the skeptic, and instead of the tense emotionalism of the sectarian believer, theosophists bring at Christmas time the story of other Saviors, other teachers and benefactors of mankind. These others, who lived and served, as truly as Jesus lived and served, were of the same order and fraternity, embodiments of the same Christ-spirit. Jesus, as their colleague and friend, their brother and *alter ego,* regains the splendor of his divine origin.

A Symbol Biography

As every Kabalist knows, the biographical sketch of Apollonius of Tyana embraces the whole of the Hermetic philosophy, being a counterpart in many respects of the traditions left us of King Solomon. It reads like a fairy story, but, as in the case of the latter, sometimes facts and historical events are presented to the world under the colors of fiction. The journey to India represents allegorically the trials of a neophyte. His long discourses with the Brahmans, their sage advice, and the dialogues with the Corinthian Menippus would, if interpreted, give the esoteric catechism. His visit to the empire of the wise men, and interview with their king Hiarchas, the oracle of Amphiaraus, explain symbolically many of the secret dogmas of Hermes. They would disclose, if understood, some of the most important secrets of nature.

—H. P. Blavatsky

APOLLONIUS AND THE MAHATMAS

THE journey to India made by the great adept, Apollonius of Tyana, has a special interest for us modern students of occultism. The story of this journey, related in the life of Apollonius by Philostratus, has been held by many to be a fable, and Mr. Tredwell, in his laudable work, omits any account of it. To an earnest Theosophist, however, the internal evidence of the narration is too strong to be resisted, although it is told at third hand probably with the adornments which an accomplished Greek author thought needful for the requisite grace of style.

Apollonius may perhaps be said to have been the Master whose mission was to set the temples in order for the departure of the glorious classic era. Born in the same century as Jesus of Nazareth, nowhere did the teachings of the two, so far as it appears, come into open contact, although the fame of the former spread far and wide in Europe, Asia and Africa during his lifetime. It is said, however, that although no creed bears his name, his work in the world was nevertheless immense and his teachings have, in many unperceived ways, influenced millions of human beings down to the present day.

Apollonius was still a young man when he went to India, but even then he was famous for his wisdom. He had been sent, as a boy of fourteen years, to school in Tarsus by his wealthy father, but he did not like the ways of that city and he was allowed to remove to Aegae, also in Sicily, where he studied the great philosophers and was specially drawn to teachings of Pythagoras. At the age of sixteen he fully adopted the Pythagorean life and held firmly to it ever after, letting his hair grow long, eating no flesh, and drinking no wine, wearing no clothing made of animal products. He took up his abode in the temple of Asclepius, and thousands were attracted thither by the wisdom of the wonderfully beautiful youth. Grown to manhood, he made a vow of silence and spoke not a word for five years. Then for a time he taught in Antioch. When asked how the wise man should treat questions of learning, he replied: "Like the law-giver. For the law-giver must make that, of whose truth he has convinced himself, into commandments for the multitude."

NOTE.—This article was first printed in two parts in Mr. Judge's *Path* Magazine for October and December, 1886.

He now conceived the idea of a journey to India to meet the wise men known as Brahmins and Hyrkanians. He afterwards told the Egyptian Gymnosophists that his thoughts were directed to them in his youth, but his teacher pointed out to him that in India lived the men who stood nearest the source of wisdom, and from whom the Egyptians themselves derived their light.

His seven disciples in Antioch had not the courage to undertake the journey with him, and he departed with two of his family servants, "one for writing rapidly and the other finely," according to Philostratus. At Ninus he was joined by Damis the Ninivite. The young Assyrian was thenceforth his devoted disciple, accompanying him on all his many journeys throughout his long career. It is to Damis that we chiefly owe the detailed accounts of the doings of the Master thenceforward. We are thereby enabled to see Apollonius in his daily life; in his various deeds and actions, his familiar sayings recorded as he talks with his faithful companion about the common sights and occurrences around them. The picture is therefore exceptionally intimate, and the man himself is brought near to us as well as his divine teachings. When Damis was reproached for writing down such trifles about his master, and compared with a dog devouring the crumbs from a table, he replied: "When the gods are feasting they doubtless have servants who take care that no crumbs of ambrosia are lost."

A year and eight months were spent in Babylon, where King Bardanus, who was a friend of wisdom, received Apollonius with great honors. Considerable intercourse was had with the Magi; he learnt something of them and also taught them something. Damis was forbidden to accompany him in his visits to them, but he said that Apollonius visited them at noon and at midnight. Once Damis asked "What are the Magi?" and was answered, "They are indeed wise, but not in everything." The King became ill, and Apollonius spoke so much and so divinely about the soul that the monarch said to those around: "Apollonius not only relieves me of concern for the Kingdom, but also for Death."

Apollonius, in departing, refused all gifts, but the King provided him with camels and all things needful for the journey. When the King asked what he would bring him from India he replied, "A joyful gift, O King! For if intercourse with the men there makes me wiser, I shall come back to thee better than I now am."

Upon this the King embraced him and said: "May'st thou but come; for this gift is great."

They crossed what they called the Caucasus mountains, separating India and Medea. May it not be that from this ancient designation we get the name of the Caucasian race, rather than from what is now known as the Caucasus? This would make the place of origin identical with that commonly ascribed to the Aryans.

Crossing the Indus they soon came to Taxila, which they called the capital of India. It is difficult to trace out their exact course, the present names of most geographical features being quite different from the designations given by Damis. It would probably require a thorough Occultist to tell just what places they did visit. King Phraotes was the ruler at Taxila, and in him Apollonius found an initiate. The latter was struck with the modest simplicity of the monarch's surroundings on entering the palace, and inferred that he must be a philosopher. The King told Apollonius the course which a youth took who proposed to dedicate himself to the pursuit of Wisdom. When he had reached his 18th year he had to cross the Hyphasis river to those men who had attracted Apollonius to India. Beforehand, however, he had to make his intention publicly known, in order that he might be restrained in case he was not pure. To be pure one had to be without blemish in respect to father and mother, and moreover with an upright ancestry for three generations. If without fault in this respect the youth himself was then examined as to whether he had a good memory, whether he was naturally inclined to uprightness or would only have it appear so, whether given to drink or gluttony, of boastful habits, evil or foolish ways, whether obedient to father, mother and instructors, and finally if he had made no evil use of the bloom of his youth. "Since wisdom stands in great esteem here," said the King, "and is honored by the Indians, it is of great moment that those who seek to devote themselves unto it should be carefully examined and made to undergo thousand-fold tests."

When Apollonius asked about the wise men whom Alexander the Great was said to have conquered and then held converse with, Phraotes said that they were the Oxydraks, a war-like people who claimed Wisdom though they knew nothing of consequence; the truly wise men dwelt between the Hyphasis and Ganges. Had Alexander gone thither he could not have conquered them, even with ten thousand Achilles and thirty thousand Ajaxes. "For they fight not in battle against advancing enemies, but being holy men, beloved by God, they repulse them through aerial apparitions, and lightning flashes."

When Apollonius took his departure Phraotes gave him the following significant letter to the Brahmins:

"The King Phraotes greets his teacher Iarchas and the Wise men with him. Apollonius, the wisest of men, regards you as wiser than himself, and comes to learn from you. Let him not depart without knowledge of all which you yourselves know. For thus nothing of your wisdom will be lost; since no one speaks better than he, or has a truer memory. Let him also behold the throne whereon I sat when thou, Father Iarchas, gavest me my Kingdom. His attendants also deserve praise for their attachment to such a man. Be thou happy. Be happy all of you."

When they came near the hill where the wise men dwelt their guide was filled with fear, for the Indians stood more in awe of these men than of their own King, and the King who ruled the land where they lived was accustomed to consult them about everything he said or did.

When near a village not a stadium from the hill, a youth approached them, blacker than any Indian, with a gleaming moon-shaped mark between his eyebrows. He bore a golden anchor, which in India took the place of the Herald's staff. He addressed Apollonius in Greek, which did not astonish him, since all the dwellers in the village [a lamasary?] spoke that tongue, but it did astonish the others to hear their master called by name; Apollonius, however, it filled with confidence as he remembered the purpose of his journey. "We have come to men truly wise," he said to Damis, "for they have a fore-knowledge of things." Asking the youth what was to be done, he was told: "Those with you remain *here;* thou, however, shalt come just as thou art, for so *They* command." In this *They* Apollonius recognized Pythagorean language and he followed with joy.

In one of his conversations with the Egyptian Gymnosophists, years afterwards, Apollonius thus characterized the wise men of India: "I saw the Indian Brahmins who dwell upon the earth and not upon the earth; in a strong fortress though unfortified; and, without possessions, possessing everything." The deep, interior significance of this is evident to a Theosophist. Damis, in the matter-of-fact way often customary with him, also gives these words a literal interpretation, saying that they had their bed upon the earth and strewed the ground with herbs selected by themselves; he himself had seen them floating in the air two ells above the earth; not for hocus pocus—for they despised vain striving—but in order,

by thus floating with the sun, to be near and pleasing unto the god. This was what was meant by "upon the earth and not upon the earth." The strong fortress, unfortified, meant the air in which they dwelt, for although they appeared to live under the open heaven, they spread a shadow over themselves, were not wet by the rain, and were in the sunshine whenever they wished. And since they obtained everything the moment they wished it, Apollonius rightly said that they possessed what they did not possess. "They wear their hair long, they bind a white mitra around their heads, their feet are bare. The form of their clothing resembles that of a sleeveless under-garment; the material is a wool produced by the earth of itself, white like the Pamphylian, but softer, and so fat that oil flows from it. Of this they make their sacred garments, and when another than these men seeks to gather this wool the earth will not release it. By the power of the ring and the staff which they bear every thing can be done, but both are kept as a secret." This personal description by Damis corresponds in certain particulars with what we are told of the Masters to-day. The account of the wool leads some commentators to believe that asbestos is meant.

Iarchas welcomed Apollonius in Greek and asked him for the letter from Phraotes; when Apollonius wondered at his gift of prescience he remarked that a *delta* was lacking in the letter, left out by mistake, and so it proved. After reading the letter Iarchus asked: "What dost thou think of us?"

And Apollonius replied: "As no other person in the land whence I came, as my journey hither shows."

"What makest thou think that we know more than thou dost?"

"I believe," answered Apollonius, "that your knowledge is deeper and much more divine."

Iarchas hereupon said: "Others are accustomed to ask the new comer whence he comes and for what purpose; the first sign of our wisdom shall be this: that the stranger is not unknown to us. So then, test this:"

Hereupon he told Apollonius his history from father and mother down, what he had done in Aegae, how Damis had come to him, what things of importance had happened on the way, etc. As Apollonius asked in surprise whence came that knowledge, Iarchas answered: "Thou also camest gifted with this wisdom, but not yet with all of it."

"And wilt thou teach me all thy wisdom?" asked Apollonius.

"By all means, and in ungrudging abundance, for this is wiser than miserly to conceal that which is worthy of knowing. Besides Apollonius, I see thou hast been richly gifted by Mnemosyne, and she is the one among the gods whom we most love."

"Dost thou also behold," asked Apollonius, "of what manner my nature is?"

"We see all pecularities of the soul, for we know them by thousandfold indications," replied Iarchas.

When mid-day came they rose in the air and did homage to the sun. The youth who bore the anchor was then told to go and provide for the companions of Apollonius. Swifter than the swiftest of birds he went and returned, saying: "I have provided for them." He was then commanded to bring the throne of Phraotes, and when Apollonius had seated himself thereon they continued their conversation. Iarchas told him to ask what he wished, for he had come to men who knew all things. Apollonius asked if they knew themselves, for he believed that they, like the Greeks, held knowledge of itself to be difficult. But Iarchas answered with an unexpected turning; "We know all things, because first of all we know ourselves; for no one of us can approach this wisdom without first attaining knowledge of self."

Apollonius asked further, what they held themselves to be?

"Gods," answered Iarchas.

"And wherefore?"

"Because we are good men."

Apollonius found so much wisdom in this saying that he made use of it in his speech of defence before the Emperor Domitian.

They talked about the soul and reincarnation, and Iarchas told him that the truth was "as Pythagoras taught you, and as we taught the Egyptians." They spoke about the previous incarnation of Apollonius as steersman of an Egyptian ship, in which capacity he had refrained from following the inducements held out by pirates to let his vessel come into their hands.

Concerning this Iarchas said that refraining from unrighteousness did not constitute righteousness.

The King came to visit the Brahmins and a wonderful feast was prepared for him; everything came of itself; Pythian tripods, and automatic attendants of black bronze, the earth spread out herbs softer than beds to recline on, delicate viands appeared in orderly succession, etc. The accounts of these phenomena occasioned great remark during the subsequent career of Apollonius, and people would

persist in mixing them up with the teachings of the master just as to-day they inextricably confound Madame Blavatsky's famous cup and saucer with Theosophy. But we are told that Apollonius did not concern himself with phenomena; when he saw these wonderful things he did not ask how they were done, nor to be taught to do them, but he contented himself with admiring them. And we are also told that the marvelous things he did were not accomplished through ceremonial magic, but through the perfection of his wisdom.

Damis was subsequently allowed to come to the Brahmins and when he asked about the composition of the world and the four elements they replied that there were five—the fifth being ether, which was to be regarded as the primal source of the gods.

"For everything that breathes the air is mortal; that which drinks the ether is immortal and divine," said Iarchas. He also said that the world was to be regarded as a living being of both sexes, having a more ardent love for itself than that of one person to another, being united and bound to itself. Damis learnt much from his intercourse with the Brahmins, but he wrote that at the secret discourses Apollonius was alone with Iarchas, and from there originated the four books written by the former. Iarchas, said Damis, gave Apollonius seven rings bearing the names of the seven planets, and Apollonius wore them one after the other according to the name of the day of the week.

The foregoing is an incomplete account of the remarkable journey and experience of Apollonius, as is necessitated by the limits of a brief article. Many passages of deep wisdom have had to be passed over, and many remarkable things are told, hard to understand, but which, there is reason to believe, have an occult significance. S. B.

THE FAMILIAR DEITY

The world generally treats the God-idea in a familiar way, as if it were not so remote, rather as if Deity were merely a superior being, and not so vastly superior at that. Otherwise they would not address Him as a being and say: "dear God" or "good God." In this manner, and particularly with the clergy who daily thus address Him, He becomes a mere name. Were they, however, the clergy and men in general, able to grasp and saturate their thinking with the idea of the Deity as the Unknowable, words would fail them and they would fall back in silence and awe. —GOETHE

APOLLONIUS TYANEUS AND SIMON MAGUS

IN the "History of the Christian Religion to the year two hundred," by Charles B. Waite, A.M., announced and reviewed in the *Banner of Light* (Boston), we find portions of the work relating to the great thaumaturgist of the second century A.D.—Apollonius of Tyana, the rival of whom had never appeared in the Roman Empire.

"The time of which this volume takes special cognizance is divided into six periods, during the second of which, A.D. 80 to A.D. 120, is included the 'Age of Miracles,' the history of which will prove of interest to Spiritualists as a means of comparing the manifestations of unseen intelligences in our time with similar events of the days immediately following the introduction of Christianity. Apollonius Tyaneus was the most remarkable character of that period, and witnessed the reign of a dozen Roman emperors. Before his birth, Proteus, an Egyptian god, appeared to his mother and announced that he was to be incarnated in the coming child. Following the directions given her in a dream, she went to a meadow to gather flowers. While there, a flock of swans formed a chorus around her, and, clapping their wings, sung in unison. While they were thus engaged, and the air was being fanned by a gentle zephyr, Apollonius was born."

This is a *legend* which in days of old made of every remarkable character a "son of God" miraculously born of a virgin. And what follows is *history*. "In his youth he was a marvel of mental power and personal beauty, and found his greatest happiness in conversations with the disciples of Plato, Chrysippus and Aristotle. He ate nothing that had life, lived on fruits and the products of the earth; was an enthusiastic admirer and follower of Pythagoras, and as such maintained silence for five years. Wherever he went he reformed religious worship and performed wonderful acts. At feasts he astonished the guests by causing bread, fruits, vegetables and various dainties to appear at his bidding. Statues became animated with life, and bronze figures advanced from their pedestals, took the position and performed the labors of servants.

NOTE.—This article was first printed by H. P. Blavatsky in *The Theosophist* for June, 1881.

By the exercise of the same power dematerialization occurred; gold and silver vessels, with their contents, disappeared; even the attendants vanished in an instant from sight.

"At Rome, Apollonius was accused of treason. Brought to examination, the accuser came forward, unfolded his roll on which the accusation had been written, and was astounded to find it a perfect blank.

"Meeting a funeral procession he said to the attendants, 'Set down the bier, and I will dry up the tears you are shedding for the maid.' He touched the young woman, uttered a few words, and the dead came to life. Being at Smyrna, a plague raged at Ephesus, and he was called thither. 'The journey must not be delayed,' he said, and had no sooner spoken the words than he was at Ephesus.

"When nearly one hundred years old, he was brought before the Emperor at Rome, accused of being an enchanter. He was taken to prison. While there he was asked when he would be at liberty? 'To-morrow, if it depends on the judge; this instant, if it depends on myself.' Saying this, he drew his leg out of the fetters, and said, 'You see the liberty I enjoy.' He then replaced it in the fetters.

"At the tribunal he was asked: 'Why do men call you a god?'

" 'Because,' said he, 'every man that is good is entitled to the appellation.'

" 'How could you foretell the plague at Ephesus?'

"He replied: 'By living on a lighter diet than other men.'

"His answers to these and other questions by his accusers exhibited such strength that the Emperor was much affected, and declared him acquitted of crime; but said he should detain him in order to hold a private conversation. He replied: 'You can detain my body, but not my soul; and, I will add, not even my body.' Having uttered these words he vanished from the tribunal, and that same day met his friends at Puteoli, three days' journey from Rome.

"The writings of Apollonius show him to have been a man of learning, with a consummate knowledge of human nature, imbued with noble sentiments and the principles of a profound philosophy. In an epistle to Valerius he says:—

" 'There is no death of anything except in appearance; and so, also, there is no birth of anything except in appearance. That which passes over from essence into nature seems to be birth, and that which passes over from nature into essence seems, in like man-

ner, to be death; though nothing really is originated, and nothing ever perishes; but only now comes into sight, and now vanishes. It appears by reason of the density of matter, and disappears by reason of the tenuity of essence; but is always the same, differing only in motion and condition.'

"The highest tribute paid to Apollonius was by the Emperor Titus. The philosopher having written to him, soon after his accession, counselling moderation in his government, Titus replied:

" 'In my own name and in the name of my country I give you thanks, and will be mindful of those things. I have, indeed, taken Jerusalem, but you have captured me.'

"The wonderful things done by Apollonius, thought to be miraculous, the source and producing cause of which Modern Spiritualism clearly reveals, were extensively believed in, in the second century, and hundreds of years subsequent; and by Christians as well as others. Simon Magus was another prominent miracle-worker of the second century, and no one denied his power. Even Christians were forced to admit that he performed miracles. Allusion is made to him in the Acts of the Apostles, viii: 9-10. His fame was world-wide, his followers in every nation, and in Rome a statue was erected in his honor. He had frequent contests with Peter, what we in this day would call miracle-matches in order to determine which had the greater power. It is stated in 'The Acts of Peter and Paul' that Simon made a brazen serpent to move, stone statues to laugh, and himself to rise in the air; to which is added: 'as a set-off to this, Peter healed the sick by a word, caused the blind to see, &c.' Simon, being brought before Nero, changed his form: suddenly he became a child, then an old man; at other times a young man. 'And Nero, beholding this, supposed him to be the Son of God.'

"In 'Recognitions,' a Petrine work of the early ages, an account is given of a public discussion between Peter and Simon Magus, which is reproduced in this volume.

"Accounts of many other miracle-workers are given, showing most conclusively that the power by which they wrought was not confined to any one or to any number of persons, as the Christian world teaches, but that mediumistic gifts were then, as now, possessed by many. Statements quoted from the writers of the first two centuries of what took place will severely tax the credulity of the most credulous to believe, even in this era of marvels. Many of those accounts may be greatly exaggerated, but it is not reasonable

to suppose that they are all sheer fabrications, with not a moiety of truth for their foundation; far less so with the revealments made to men since the advent of Modern Spiritualism. Some idea of the thoroughness with which every subject is dealt with in this volume may be formed when we state that in the index there are two hundred and thirteen references to passages relating to 'Jesus Christ'; from which, also, it may be justly inferred that what is given must be of great value to those seeking information that will enable them to determine whether Jesus was 'Man, Myth, or God.' 'The Origin and History of Christian Doctrines,' also 'The Origin and Establishment of the Authority of the Church of Rome over other Churches,' are fully shown, and much light thrown upon many obscure and disputed questions. In a word, it is impossible for us, without far exceeding the limits prescribed for this article, to render full justice to this very instructive book; but we think enough has been said to convince our readers that it is one of more than ordinary interest, and a desirable acquisition to the literature of this progressive age."*

Some writers tried to make Apollonius appear a legendary character, while pious Christians will persist in calling him an *impostor*. Were the existence of Jesus of Nazareth as well attested by history and he himself half as known to classical writers as was Apollonius no sceptic could doubt to-day the very being of such a man as the Son of Mary and Joseph. Apollonius of Tyana was the friend and correspondent of a Roman Empress and several Emperors, while of Jesus no more remained on the pages of history than as if his life had been written on the desert sands. His letter to Agbarus, the prince of Edessa, the authenticity of which is vouchsafed for by Eusebius alone—the Baron Munchausen of the patristic hierarchy—is called in the *Evidences of Christianity* "an attempt at forgery" even by Paley himself, whose robust faith accepts the most incredible stories. Apollonius, then, is a historical personage; while many even of the Apostolic Fathers themselves, placed before the scrutinizing eye of historical criticism, begin to flicker and many of them fade out and disappear like the "will o'-the-wisp" or the *ignis fatuus*.

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*Second Edition, 1 Vol., 8vo., pp. 455. Chicago: C. V. Waite & Co. Thomas J. Whitehead & Co., agents for New England, 5 Court Square, Room 9, Boston.

TEACHER OR "AUTHORITY"?

THE story is told of a famous Yogi whose disciple returned to civilization with reticent knowledge and much power, although the teacher spoke hardly a word, even of courtesy, to the disciple over a period of years. In the company of the Yogi, the pupil found himself in an abode of silent unconcern for all things material, including himself as a person. This trial brought humility, fortitude, the control of personal resentment; isolated him from idle chatter and meaningless activity; forced his thoughts inexorably within; and the rest followed. Upon learning that which was to be learned, the disciple bade farewell to him who, having become independent of all things and fit to give all, needed no thanks.

Such food for thought is for spiritual maturity, unpalatable to the mind of the Western peoples, which demands to be urged, flattered, and cajoled, and is ever sensitive to "neglect" or lack of "appreciation," easily discouraged by mental labor, and wont to regard philosophy as diversion rather than a way of life. Yet there is a median way of teaching that does not tend to keep the child forever in childhood. It is to be sought.

"To help and teach others" is the Theosophic aim of life, in exact opposition to that of many notable figures of the day. It is so obviously laudable as to be somewhat too disarming, perhaps, to self-examination.

Naturally, the project involves a conviction of one's ability to help and teach others. Often, this further involves a feeling of our own superiority, which can insensibly glide into (*a*) a conviction of our own superiority in all respects, and (*b*) a conviction of the inferiority of those to be helped and taught. This is a very real danger. Have we not seen devoted theosophists go about their work with an air—quite unconscious—of settled smugness well adapted to infuriate rather than instruct the beneficiaries of their devotion?

In the world at large are discernible innumerable instances of material "help" through which the moral decay of the victims proceeded proportionately to the help extended. It has been seen on a large scale in recent years in the hands of those ignorant of the spiritual nature and responsibilities of man, but he is a fortunate theosophist who cannot regretfully recall similar errors in his own career. Sometimes the victims of overmuch help are really the subjects of a kind of benevolent cannibalism in which the ego—or the political fortune—of the "benefactor" swells apace with the drained spiritual vitality of the subject. Similar effects can be produced by

methods or attitudes of teaching in which nothing is left to thought, and which paralyze the will by the restful panorama of all things made clear, simple, and final. This would not be good even were the understanding of the teacher as clear, simple, and final as he thinks it to be.

Not impossibly, that student who seems resistant to obvious truth may merely be reserving some corner of the universe to explore for himself, or mayhap he is suspicious of so much knowledge being so easily come by.

It is a common failing of Western teachers, including theosophists, to tell all they know and often noticeably more. The method of the Mahatmas, on the other hand, is to arouse as intensely as possible the passion for knowledge, and then to desist from clogging the mind of the student with anything that he may be able to find out for himself. Thus, the learner follows his own path, without at last encountering the necessity of coming all the way back from a blind alley on some one else's path in order finally to start his own.

How may one who essays to teach, avoid the creeping rot of superiority and authority? Simply by being *really* a teacher and nothing else. It does not occur to a teacher in a grade school to feel any lordliness over a child because the latter is six years old and the former thirty. He knows well that the child may be a renowned genius or head of the nation on a future day when he himself is withering away on a meagre pension. There is no special merit in being born a decade or two sooner than someone else. It is also helpful to remember that none of this knowledge began with any one of us, and that our passing will leave its sum total undiminished. Nor is the portion of it in our possession in any wise equal to that which is not. The Theosophic world, like the world at large, endured our absence with notable fortitude for many years before our arrival.

Above all, one who is not in the habit of thinking of himself is not in the habit of thinking about his superiorities, real or otherwise. Such a man places no obstacles between the seeker and the light.

AMONG YOUTH-COMPANIONS

"TALKING with a friend the other day, I ran against a question which I could only partially answer," said Alice, when Alayne announced the problem period.

"Maybe we can add a few more answers to yours," Alayne responded. "What was the question?"

"Essentially it is, What is the difference between our saying Theosophy is the truth, and a religionist asserting that his particular religion is the only right one, or a scientist claiming science as the only authority?"

"Most of us recognize that question, I think," Alayne remarked, "and it's a good one to discuss, because it brings out the unique quality of Theosophical knowledge."

"First, we can check up on how we are presenting Theosophy," Dave proposed. "That is, what authority are we citing? I'd say there's no difference between asserting Theosophy to be true, and claiming the same for any religion or science—they're both claims. And while no one can stop you from believing a claim, that belief has nothing to do with knowledge and does not establish any truth."

"Does that mean, then, that a theosophist shouldn't say Theosophy is true, except to those who already agree that it is?" Martinez asked. "And if so, wouldn't that drastically curtail, for instance, a talk on Theosophy to those who need most to hear it—those who, perhaps, have never even heard its name before?"

"That isn't exactly Dave's point," Gail put in. "What's to prevent a man from stating the truth of Theosophy, and yet not giving *his belief in it* as proof? If we know Theosophy is right knowledge, we can be frank to say so, and free to express ourselves with all possible conviction. That is no more than a man's right to his opinion. But there's a clear distinction between *that* and making a dogma out of your personal opinion—which is what mere believers are driven to do in support of their assertions."

"The student of Theosophy has more freedom in exposition than any other kind of student, in one sense," Max pointed out, "because he can confidently invite an inquirer to make his own investigation. There is no authority that has to be established before Theosophy can be accepted, no priest who can draw the line of permissible inquiry, no scientific anathema which declares certain branches of thought to be beyond the bounds of human verification. No man's

knowledge, reason, or intellectual integrity has to be abandoned in the investigation of Theosophy. Everything he knows of truth he can hold to still, and every fact of whatever kind will be given its proper setting."

"On the other hand," Janice spoke up, "there are no illusions the student of Theosophy can harbor long—not even illusions about himself! Not only do his mistaken doctrinal tenets or philosophical theories have to be discarded, but—harder task yet—the subtle ramifications of those beliefs will have to be *action-ally,* as well as actually, rooted out."

"For instance," Alayne said, "people will loftily deny any belief in 'God,' and turn right around and follow Jehovah's example in the exercise of righteous anger, and blissfully expect to be 'teacher's pet' to the Law-Giver of the Universe!"

"Or," Martinez picked it up, "they will scornfully repudiate any allegiance to the doctrine of Original Sin, despite their continued adherence to the old dodge, 'I-can't-help-it-I-was-born-that-way.' You can find some scientists, also, who trade on a too liberal interpretation of Emerson's famous line about a foolish consistency. Tabulating the laws of nature that are presently within their mental reach seems to have left even them unimpressed by the exactness and efficiency of Nature's court of justice—they are not noticeably free from the common human habit of taking chances or 'gambling' or trying to 'get away with it'."

"The fact is," said King, speaking for the first time, "neither religion nor science, in their modern costume particularly, is expected to govern a man's whole life. A gentleman's agreement, so to say, effects a sort of compromise, and a man tacitly consents to withhold embarrassing questions of logic during Sunday morning services, so long as church dignitaries reciprocate by refraining from evangelical exhortations to him when the individual is in the midst of the rigours of commercial life. This tailoring of ethical teaching on the one hand, and scientific knowledge on the other, to fit contemporary prejudices and human predilections is quite a handy thing for those who, with respect to 'cake,' want the having *and* the eating, and with respect to moral law, want to do, yet not to do, and side-step unpleasant consequences while being Johnny-on-the-spot for the happy ones."

"To get back to why Theosophy is different," Dave suggested, "we can see by what's just been said how unique is a *complete* body of knowledge, a science of life for the *whole* man, a *universal* law of

action. And that suggests another line of approach. When you come right down to it, nobody can prove Theosophy wrong. We don't generally put it that way—such a statement would be likely to antagonize an inquirer. But it is only saying that Theosophy is the truth, and, as Gail said, it is the way we say it that makes the difference."

"Another point," Janice said, "is that Theosophy is not 'our' truth, and therefore is no truer because *we* tell it. Truth is self-evident and inherently reasonable, and when impersonally introduced will stand on its own merits. But let the personal element enter in on the side of the promulgator, and it inevitably arouses a partisan response."

"That's a good point," Max agreed, "because that's how we get dogmas, which are basically nothing but the *personal* opinion of someone who, in his own *personal* opinion, is an 'authority.' You can't think of dogmas aside from those who believe in them, any more than you can think of knowledge aside from the Knowers, and the class of minds that is attracted and satisfied by a teaching is a fairly good indication of its nature. Theosophy gives the greatest minds their fullest scope, Mr. Judge said, and yet will not, in its fundamentals, be too difficult for a child. Is there any other system of thought which can embrace such extremes as these? Is there any other teaching which encompasses the subtle instincts and reminiscent intuitions of a child as well as the trained intellect and penetrating insight of a deep thinker? There is not, of course, because there can be only one complete body of knowledge, and *that* is what has been named Theosophy."

"Along that same line," Gail commented, "we can see why Theosophy, properly speaking, cannot be disseminated by persons as persons, for the simple reason that Theosophy has never been produced, invented, or owned by any person whatsoever, anthropomorphic or otherwise. Theosophy is for *knowing,* and comes from the Knowers, who have no personal stake in it—or in anything else, for that matter. It is for all men, because no group, and certainly no individual, has a monopoly on the power to learn, know, and understand."

"As far as I can see," Alice said then, "if the statement that Theosophy is truth is made as a claim, it's no different from any other claim, and as an assertion, it's the same as any other assertion. But it is correct in fact, and therefore can and should be stated as a fact. It ranks with other facts which, proven by one man, may be proven by all."

"And don't let anybody trick you on the question, What's your authority for that statement?" Dave cautioned. "These are right ideas not because anyone says so, but because they agree with universal knowledge, and the real authority for each one is his own sense of discrimination, which he perfects in the study of wisdom."

"That expression, 'self-evident,' is interesting," Alayne remarked. "Because even self-evident truths are not seen by some men. It seems to me it's a question of which 'self' you expect the truth to be evident to. Some ideas are obvious to the self of matter, or the personality—"

"They're the kind you take or leave alone according to your likes and dislikes," Martinez interrupted. "The kind dogmas are made from."

"Yes," Alayne said, "and then there are those ideas which the Higher Self recognizes, and those are the real Self-evident truths. If a man listened to the Theosophical Teachers and considered the Theosophical teachings with his higher faculties awake, he would realize immediately the truth of what he heard. Until he does that, however, he will glimpse the right ideas in part only. The problem of Theosophical promulgation resolves, therefore, to arousing the right receptive attitude in men. First, the student must assume that attitude of mind himself, that he may learn. Then it is for him to study how to encourage the same point of view in others, that they may be stimulated to study and learn for themselves."

"THE HOSPITALITY OF CIRCUMSTANCES"

Pickwick goes through life with that god-like gullibility which is the key to all adventure. The greenhorn is the ultimate victor in everything; it is he that gets the most out of life. . . . His soul will never starve for exploits or excitements who is wise enough to be made a fool of. He will make himself happy in the traps that have been laid for him; he will roll in their nets and sleep. All doors will fly open to him who has a mildness more defiant than mere courage. The whole is unerringly expressed in one fortunate phrase—he will always be "taken in." To be taken in everywhere is to see the inside of everything. It is the hospitality of circumstances. With torches and trumpets, like a guest, the greenhorn is taken in by Life. And the sceptic is cast out by it. —G. K. CHESTERTON

THE THEOSOPHIC PHILOSOPHY

III

THE fact that human nature *demands* consideration of ultimate questions—of the philosophic *why* of human experience, as well as of the scientific *how,* should be evidence to every thoughtful man that it is part of the destiny of mankind to discover the real meaning of life. Manifestly, this is not the domain of physical science. And until in the course of evolution we have developed, in the words of Bertrand Russell, intellectual powers "of quite a different order from what they are now," it is inevitable that we should attempt metaphysical synthesis of the meaning of life. The problem, then, as a modern writer has observed, is not a choice "between some kind of metaphysic and no metaphysic; it is always between a good metaphysic and a bad metaphysic, and metaphysic that corresponds reasonably closely with observed and inferred reality and one that doesn't."[1]

The war waged against metaphysics by so many physical scientists, is, it must be confessed, simply a manifestation of scientific ignorance. For, as Bradley has pointed out—

> the opponent of metaphysics, it appears to me, is driven to a dilemma. He must either condemn all reflection on the essence of things,—and if so, he breaks, or rather tries to break, with part of the highest side of human nature,—or else he allows us to think, but not to think strictly. He permits, that is to say, the exercise of thought so long as it is entangled with other functions of our being; but as soon as it attempts a pure development of its own, guided by the principles of its own distinctive working, he prohibits it forthwith. And this appears to be a paradox, since it seems equivalent to saying, You may satisfy your instinctive longing to reflect, so long as you do it in a way which is unsatisfactory. If your character is such that in you thought is satisfied by what does not, and can not, pretend to be thought proper, that is quite legitimate. But if you are constituted otherwise, and if in you a more strict thinking is a want of your nature, that is by all means to be crushed out. And, speaking for myself, I must regard this as at once dogmatic and absurd.[2]

Does a metaphysical system which corresponds with observed experience constitute *knowledge?* Such a claim would be as ridicu-

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NOTE.—In the first quotation from *The Secret Doctrine* on page 26 of last month's issue, "mechanisms" is a misprint for "mechanicians." The quotations on that page will be found, respectively, in *S. D.* I, 594 and 640; II, 731; I, 277; II, 732; and II, 555.

[1]Huxley, Aldous, *Ends and Means.*

[2]Bradley, F. H., *Appearance and Reality* (New York: Macmillan & Co., 1925), p. 4.

lous as the assertion that physical science, in its turn, can inform us about the essence of things. A metaphysical structure is only an intelligible symbol for that which is beyond our present powers of observation, verifiable only at those points where the consequences of its propositions should result in objective experience. But a metaphysics which postulates the possibility of direct perception of primal truths, as both the logical outcome and the sublime objective of human evolution—and which illustrates this possibility in the persons of the great philosophical teachers and sages of all time —is far from pessimistic and has more to recommend itself to the rational spirit than any available system of speculative philosophy.

There is nothing incredible in the postulate that within the human being reside powers, more or less latent, which will provide mankind with an expansion of his present consciousness far beyond its present purview. Indeed, such is the belief of the eminent British zoologist, Julian Huxley, grandson of Thomas Huxley. Speaking before the British Association for the Advancement of Science in 1936, he expressed the opinion that there might be faculties higher than those we now possess, such as the telepathic power which Dr. Rhine of Duke University has made it necessary to recognize. Such extra-sensory activities, Prof. Huxley thinks, "might be developed until they were as commonly distributed as, say, musical or mathematical gifts are today." This possibility was claimed by H. P. Blavatsky more than 60 years ago in her first work, *Isis Unveiled,* published in 1877. She there wrote:

> Is it too much to believe that man should be developing new sensibilities and a closer relation with nature? The logic of evolution must teach as much, if carried to its legitimate conclusions. If, somewhere, in the line of ascent from vegetable or ascidian to the noblest man a soul was evolved, gifted with intellectual qualities, it cannot be unreasonable to infer and believe that a faculty of perception is also growing in man, enabling him to descry facts and truths even beyond our ordinary ken.

Theosophical philosophy requires this inference to be made in explanation of its source. Theosophy has been presented to the world as "the accumulated Wisdom of the Ages," based on facts "which have occupied countless generations of initiated seers and prophets to marshall." It asserts that—

> The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane, however learned, would have perceived but the external work of form. But modern science believes not in the "soul of

things," and hence will reject the whole system of ancient cosmogony. It is useless to say that the system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of humanity. . . . How did they do so? It is answered: by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; *i.e.*, men who have developed and perfected their physical, mental, psychic, and spiritual organisations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other adepts, and by centuries of experiences.[3]

The occult teachings of the noumenal world of causes stand to physical science as the soul to the body. The relation between the two is clearly stated in *The Secret Doctrine*:

So far as Science remains what in the words of Prof. Huxley it is, viz., "organized common sense"; so far as its inferences are drawn from accurate premises—its generalizations resting on a purely inductive basis—every Theosophist and Occultist welcomes respectfully and with due admiration its contributions to the domain of cosmological law. There can be no possible conflict between the teachings of occult and so-called exact Science, where the conclusions of the latter are grounded on a substratum of unassailable fact. It is only when its more ardent exponents, over-stepping the limits of observed phenomena in order to penetrate into the arcana of Being, attempt to wrench the formation of Kosmos and its *living* Forces from Spirit, and attribute all to blind matter, that the Occultists claim the right to dispute and call in question their theories. Science cannot, owing to the very nature of things, unveil the mystery of the universe around us. Science can, it is true, collect, classify, and generalize upon phenomena; but the occultist, arguing from admitted metaphysical data, declares that the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region of noumena and the sphere of primal causes. To affect this, he must develop faculties which are absolutely dormant—save in a few rare and exceptional cases—in the constitution of the off-shoots of our present . . . race in Europe and America. He can in no other conceivable manner collect the facts on which to base his speculations.

[3] *S. D.*, I, 272-3.

To the sceptic who refuses to take as working hypotheses doctrines which require for their verification faculties and powers he is unable to exercise because he has not developed them, Theosophy only offers the rejoinder of Charles Richet, the French physiologist: "Do not, at any rate, deny *a priori.* Actual Science *is not sufficiently advanced to give you such right.*" Suffice it that even when the first principles of Theosophic metaphysics are assumed to have no more validity than those of any speculative system, and only those aspects of the teaching accepted which are capable of empirical demonstration, it remains the only self-consistent and integrated explanation for a vast variety of phenomena which still sorely perplex the ordinary scientist.

It should be remembered, moreover, that in the half-century since the writing of *The Secret Doctrine,* every fundamental advance in the various fields of science has proved a substantiation of the occult doctrine, and not one single fact then known, or since discovered, can be shown to have a significance adverse to Theosophy. Meanwhile, the more philosophically-minded students of life and its mysteries, who realize that metaphysical principles are absolutely necessary to all serious thought, strive to formulate principles which meet this need adequately. Both European and American history are an object lesson in the tragic consequences which flow from the neglect of first principles. As Bradley says:

> There is, so far as I can see, no other certain way of protecting ourselves against dogmatic superstition. Our orthodox theology on the one side, and our common-place materialism on the other side (it is natural to take these as prominent instances), vanish like ghosts before the daylight of free sceptical inquiry. I do not mean, of course, to condemn wholly either of these beliefs; but I am sure that either, when taken seriously, is the mutilation of our nature. Neither, as experience has amply shown, can now survive in the mind which has thought sincerely on first principles; and it seems desirable that there should be such a refuge for the man who burns to think consistently, and yet is too good to become a slave, either to stupid fanaticism or dishonest sophistry.[4]

The discussion of "first causes" in Theosophical philosophy illuminates Dr. Bradley's conclusion:

> "The Causes of Existence" mean not only the physical causes known to science, but the metaphysical causes, the chief of which is the desire to exist. . . . [A primal hunger for experience very like the Schopenhauerian Will.] This desire for a sentient life

[4] *Appearance and Reality,* p. 5.

shows itself in everything, from an atom to a sun, and is a reflection of the Divine Thought propelled into objective existence, into a law that the Universe should exist. According to esoteric teaching, the real cause of that supposed desire, and of all existence, remains forever hidden, and its first emanations are the most complete abstractions mind can conceive. These abstractions must of necessity be postulated as the cause of the material Universe which presents itself to the senses and intellect; and they underlie the secondary and subordinate powers of Nature, which, anthropomorphized, have been worshipped as God and gods by the common herd of every age. . . .

The evolution of the GOD-IDEA proceeds apace with man's own intellectual evolution. So true it is that the noblest ideal to which the religious Spirit of one age can soar, will appear but a gross caricature to the philosophic mind in a succeeding epoch! The philosophers themselves had to be *initiated into perceptive mysteries,* before they could grasp the correct idea of ancients in relation to this most metaphysical subject. . . .

Outside of initiation, the ideals of contemporary religious thought must always have their wings clipped and remain unable to soar higher; for idealistic as well as realistic thinkers, and even free-thinkers, are but the outcome and the natural product of their respective environments and periods. The ideals of both are only the necessary results of their temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained. Hence, as already remarked, the highest flights of modern (Western) metaphysics have fallen far short of the truth. Much of current Agnostic speculation on the existence of the "First Cause" is little better than veiled materialism—the terminology alone being different. Even so great a thinker as Mr. Herbert Spencer speaks of the "Unknowable" occasionally in terms that demonstrate the lethal influence of materialistic thought. . . .

It is impossible to conceive anything without a cause; the attempt to do so makes the mind a blank. This is virtually the condition to which the mind must come at last when we try to trace back the chain of causes and effects, but both science and religion jump to this condition of blankness much more quickly than is necessary; for they ignore the metaphysical abstractions which are the only conceivable cause of physical concretions. These abstractions become more and more concrete as they approach our plane of existence, until finally they phenomenalise in the form of the material Universe, by a process of conversion of metaphysics into physics, analogous to that by which steam can be condensed into water, and the water frozen into ice.[5]

[5] *S. D.* I, 44, 326, 44-5.

In conclusion, the reader should be made acquainted with the relation of H. P. Blavatsky to the philosophy of Theosophy, for its presence in the world is due to her, and *to her alone*. Her own statement in this respect, together with her suggestion to students as to the way in which her works are to be regarded, cannot be improved:

"These truths are in no sense put forward as a *revelation;* nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history. For what is contained in this work is to be found scattered throughout thousands of volumes embodying the scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil. What is now attempted is to gather the oldest tenets together and to make of them one harmonious and unbroken whole. The sole advantage which the writer has over her predecessors, is that she need not resort to personal speculations and theories. For this work is a partial statement of what she herself has been taught by more advanced students, supplemented, in a few details only, by the results of her own study and observations. . . .

"That it has many shortcomings she is fully aware; all that she claims for it is that, romantic as it may seem to many, its logical coherence and consistency entitle this new Genesis to rank, at any rate, on a level with the 'working hypotheses' so freely accepted by modern science. Further, it claims consideration, not by reason of any appeal to dogmatic authority, but because it closely adheres to Nature, and follows the laws of uniformity and analogy.

"The aim of this work may be thus stated: to show that Nature is not a 'fortuitous concurrence of atoms,' and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the Science of modern civilization.

"If this is in any degree accomplished, the writer is content. It is written in the service of humanity, and by humanity and the future generations it must be judged. Its author recognizes no inferior court of appeal."

THE IDEAL AND THE KARMIC

KNOWLEDGE of the Three Fundamental Propositions of *The Secret Doctrine* is said to provide basis and key for the correct solution of every problem of life. "If this be true," asks one student, "are we to infer that from the point of view of these Fundamentals there is only *one* correct answer to any given question? Is it possible for two men, both acting on the basis of the Three Truths, to differ in the solutions they obtain?"

Failure to understand the nature and meaning of these Truths, and their practical relation to the events of life, is cause and producer of all error and confusion in the field of human behavior. That Theosophy posits *three* Fundamental Propositions and not *one* may have struck few students as being significant, yet this alone, for those who credit the *Secret Doctrine* teachings, should assure us that there is more than one side to any given problem, that right and wrong are not the cut-and-dried courses that some moralists would have us believe. Every religious scripture teaches that *the Trinity,* or the triangle, is the basis and root of manifested being. Every physical object, in order for it to exist on the material plane, must have three points or dimensions. Why not intangible human problems also? Is it not logical to suppose that they, too, have three sides or angles from which to be approached?

The Second Fundamental Proposition of the *Secret Doctrine* is action and reaction, cause and effect. This particular side of the triangle all men express in each and every deed. But in the carrying out of their acts, men in general forget the other two sides and proceed either from the point of view of the First or the Third Fundamental—seldom indeed from the position of all three Truths combined. Therefore we make mistakes. What is needed is an ever-present perception that there are universal unchanging factors in life—the First Truth, and particular changing ones—the Third; that man is essentially Spirit—the First Truth, but that he is also Soul, with an acquired evolving nature—the Third. Wisdom in action is not possible except these basic Propositions be perfectly balanced and conjoined.

If asked whether or not it is right to steal or lie, there is *one* eternal answer that can be made, and that answer is "No"—for honesty and justice are unchanging principles of the spiritual universe. But if asked whether it is right to travel north to reach St.

Louis, the answer might be "Yes" or "No," depending upon where one stands. The first question relates to man's spiritual nature, the second to his body. One might say that nobody would be so foolish as to advocate stealing or lying as guiding principles of human conduct, or that all men must travel north to reach St. Louis simply because such happens to be the case for one's own person. True, the illustration is an obvious one, but what about courses of action which are not so obvious? Might it be that in some instances we have mistaken relative truths for universal principles, and have looked with disdain upon others who could not see things as we do? Have we at times forgotten the Third Fundamental Proposition and failed to consider that perhaps our neighbor stands at a slightly different place from ourselves, at a different point on the ladder of evolution, and that what is right for us might be utterly wrong for him? Perhaps our friend has already learned the lessons contained in any given act, while for us the nectar is yet to be extracted. Therefore would he err to engage, for there is a wise saying that "When the lesson is learned the necessity ceases."

But an assertion even of absolute truth made by the *Secret Doctrine* is never put forth as a dogma that *must* be followed by any man, but solely as a principle. Absolute Truth does not exist on earth, where all is maya, nor is the final word to be uttered upon any subject whatsoever. How, then, is it possible to dogmatize? How is it possible for one individual to determine the extent to which any other man can see and embody Truth? Obviously, it cannot be done. Therefore, while it is true to say that stealing and lying are never right, the statement is made only as a principle. But if asked whether it is right or expedient for an individual, in the face of a particular situation, to steal or lie, the *Secret Doctrine* would not attempt to reply. That is for the individual himself to decide. The principle is the abstract and the ideal, the First Fundamental Proposition, which is out of all relation to finite conditioned being, while the practice is the Third, the human, the karmic.

It is conceivable that because of past Karma a man might find himself in a position where a lie might save the lives of other men. But this does not imply that lying is right, nor that the offender is by any means guiltless in the act. It only means that he is less guilty than as if he had not saved the lives of these men. "All human acts are involved in faults, as the fire is wrapped in smoke," says the *Bhagavad Gita*. "A man's own natural duty, even though stained with faults, ought not to be abandoned."

The First Fundamental Proposition is always modified by the Third, the ideal by the karmic. Both are necessary for the best and highest deeds. But to set aside the First Truth and say that lying or stealing is right or without guilt in the eyes of Law is to abandon the ideal and drag the Truth of heaven down to the mud of earth. What is life without an ideal? Without something higher toward which to aspire, men could not rise above their limitations. Without perfection of Spirit, as the unchanging measure against which to weigh all deeds, men would find it possible to justify their vilest sins, each coming in time to feel himself a law unto the whole.

To set aside the Third Fundamental Proposition, however, to ignore the karmic, is an error equally fatal. To fail to act when action is needed, to refuse to perform duty simply because conditions under which we work are not ideal is to reject the principle of Universal Brotherhood and the fact of human evolution. Sins of omission, it is well known, are sometimes worse than sins of commission.

Act, therefore, always act, but if unable to live up to the highest and best that one sees, let a man not glory in his weakness. If himself checked by Karma and forced for the time to take a lower road, let him not for that reason destroy the ideal and preach to others a doctrine of sin and iniquity. Men of our age are overly willing to compromise with their weaknesses, too ready to give up the ideal, and to say that because perfection in action is not possible, there is no need to try. We are prone to reduce all morality to a common level, and view our own karmic necessity as the *jus divinum* for all men.

The man of wise action saturates his heart in the changelessness of the First Truth, while he balances his mind in the fluidic position of the Third. Thus constituted, he possesses in himself a true basis for the correct solution of every problem of life. His actions may not be perfect, from the point of view of absolute Truth, but they are the highest possible under the karmic situation—and he still has before his mind the ideal. Such a man knows there is not *one* path suited to all human beings, that there is not *one* answer to any human problem. The paths are many, as are the answers, though the goal and the Truth are one. Therefore, practicing brotherhood and tolerance toward all that lives, he performs his duty, leaving all others to do the same, and knowing that with each and every step men approach nearer and nearer to the immovable Mount of Truth Complete.

ON THE LOOKOUT

"Challenge to Liberal Thought"

In his article in the August *Fortune* (referred to in Lookout last month), John Dewey begins with a discussion of what "liberal" education means historically, how it originated in the Greek society which was aristocratic (and therefore has a questionable validity in education for democracy), and how "the medieval version of the Greek theory of liberal education" was strictly authoritarian, conceiving all knowledge to be contained in theological revelation—a point of view at distinct odds with the "scientific spirit" modern education professes to uphold.

Having thus commenced the flying of arrows, or the flinging of challenges, Dewey proceeds to take specific issue with President Hutchins, and subjects the Hutchins ideology to a *reductio ad absurdum*. The absurdity, however, reflects largely on Dewey himself, because his analysis fails to prove that he has reached any fundamental understanding of the liberal thought he assails.

Unprotected Flanks

Dr. Hutchins' "theological fellow travellers," as Dewey calls them, and Hutchins' own failure to define clearly his views on religion, religious authority and dogma, and their place in education, incite Dewey to charge that the Chicago University President is "anti-scientific" and "reactionary." On the other hand, Dewey, by failing to distinguish—in his attacks on religion—between the stultifying dogmas of theology and the great doctrines of soul immortality and immutable moral law, is open to criticism as "materialistic" and "amoral." We highly respect Dr. Hutchins as an educator, but we could wish he were more explicit about the ultimate philosophical foundation for the principles of education he serves so well. However, it is not scientific to attempt to confine the field of established knowledge in accordance with the limitations of modern experiments and discoveries: Dewey would more fully embody the "scientific spirit" did he maintain intellectual neutrality toward those areas of thought and action which he is personally unfamiliar with or uninterested in.

Dr. Dewey objects, for instance, to the cleavages set up by some liberal educators who plead in the same breath for "integral humanism" and for avoidance of cleavages. There is a cleavage in their thought, Dewey points out, "between man and the supernatural; one between the temporal and the eternal; one between humanism and divinity; one between the inner and the outer; and finally one between the civic and social (or things of this world generally) and the alleged supratemporal destiny of man—needing, of course, a special supernatural and infallible church to bridge the gulf." Dewey objects to the cleavages, when he would better object to "the infallible church." The divisions mentioned correspond to the dual nature of man, and are thus natural. *They* are not harmful, but their unnatural resolution—by means of illogical dogma and irrational faith—is positively destructive of human integrity and inimical to human progress. No "special supernatural" church is needed to bridge the gulf between Spirit and Matter, because the mind of man achieves their synthesis, and the nature of man contains them both.

"A Mixed and Divided Life"

Mr. Dewey is concerned with—

> the fact that we are living in a mixed and divided life. We are pulled in opposite directions. We have not as yet a philosophy that is modern in other than a chronological sense. We do not have as yet an educational or any other social institution that is not a mixture of opposed elements. Division between methods and conclusions in natural science and those prevailing in morals and religion is a serious matter, from whatever angle it be regarded. It means a society that is not unified in its most important concerns. . . .
>
> Are we compelled to hold that one method obtains in natural science and another, radically different, in moral questions? . . . is a conflict between science and moral beliefs to replace the old conflict between science and what was taken to be religion? . . . Is there an impassable gulf between science and morals? Or are principles and general truths in morals of the same kind as in science—namely, working hypotheses that on one hand condense the results of continued prior experience and inquiry, and on the other hand direct further fruitful inquiry whose conclusions in turn test and develop for further use the working principles used? Suppose it *were* true in the abstract that moral principles are as fixed and eternally uniform as they are said to be. Has any one indicated even in the roughest way how they are then to be applied? At bottom the issue is drawn

> between dogmas (so rigid that they ultimately must appeal to force) and recourse to intelligent observation guided by the best wisdom already in our possession, which is the heart of scientific method.

"THE SOLUTION OF THE ISSUE"

Sincere as Dewey's questions seem, there must yet be some mental reservation which makes it impossible for him to approach more closely the "working hypothesis" that there exists a science of sciences, and a wisdom-religion which are one and the same truth—a religious science and a scientific religion. We cannot say just what that mental reservation is, but, on the basis of one of his concluding statements in the *Fortune* article, we may hazard a guess.

> A philosophy that glorifies the gulf between the "material" and the "spiritual," between immutable principles and social conditions in a state of rapid change, stands in the way of dealing effectively with this dominant issue. The solution of the issue will not, of course, take place in philosophy. But the opportunity of philosophy is to help get rid of intellectual habits that now stand in the way of a solution.

"FORLORN HOPE"

What are the experimental data on which Mr. Dewey bases his prediction that the solution "will not, of course, take place in philosophy"? Might not his own dismissal of philosophy be one of the "intellectual habits" that stand in the way of a solution? It may be said that Dewey has perhaps gained an erroneous idea of "philosophy" from considering the sorry systems of metaphysical inquiry that go under that name today. Nevertheless, this hardly excuses a wholesale discarding of all philosophy.

The logic of Dewey's "Challenge to Liberal Thought" is curiously fettered, and suggests the static quality of mere empiricism rather than the spirit of free research. Sometimes a man's mind becomes so obsessed with a question as to be unable to perceive even the possibility of an answer, and the above passage on scientific method vs. moral method indicates that this may be Dr. Dewey's state. In any case, it is obvious on the basis of this article that those who look for the evolution of a scientific basis for ethics cannot rely on modern scientists to formulate one. The prejudice created by their insistent rejection of an *ethical basis for science* seriously inhibits their unbiased investigation of moral phenomena.

(Earlier discussions of Dewey's educational theory will be found in THEOSOPHY XXIX, 94, 242, 296, and 343; and XXXI, 317.)

Rebuttal by Hutchins

As we go to press, there appears in the *Christian Century* (Nov. 15), a reply to Dewey by Hutchins, which marshalls arguments in support of the "liberal theory of education," and scores some well-taken points on the subject of the supremacy of science and the scientific method. "The basic fallacy which underlies Mr. Dewey's position is the assumption that every analytical distinction implies a real separation," writes Dr. Hutchins, who quotes in refutation: "Professor Whitehead has said that philosophy, science and religion express three factors belonging to the perfection of human nature; they can be studied apart, but must be lived together."

Science, declares Dr. Hutchins, iterating an observation theosophists have long been familiar with, "sheds no light on questions of right and wrong." He concludes:

> The way to answer the question, What should we want and in what order? is to do what we can to achieve Mr. Dewey's expressed ideal—a truly modern philosophy which shall put an end to the conflicts among science, philosophy and religion. . . . Such a philosophy will be achieved only through . . . an education which integrates, in theory and in practice, the three factors . . . and reconciles them in the thought and life of men.
>
> Such an education may help us meet the most urgent necessity of our time—the necessity of formulating defensible standards of action, taste and thought. Those, and only those, who receive such an education will be qualified to work in coming generations toward the great modern synthesis which shall put everything in its rightful place.

"The great modern synthesis," an "education which integrates"—the next move is toward integrating principles, synthesizing doctrines which can be universally applied. Those interested in where these can be found are invited to search and study the theosophic philosophy. (The series under that title, concluded in this issue, may be a helpful introduction.)

"The Mystery of Migration"

Ivan T. Sanderson, well-known naturalist whom Lookout readers will remember as reporting the theory that gorillas are degenerate descendants of the human species (see Theosophy xxvi, 325), reviews at some length the phenomenon of animal migration in the *Saturday Evening Post* for July 15.

After modern scientific investigation had shown, writes Mr. Sanderson, "that migration is a natural habit common to a great part of the animal world," there still remained the problem of why some animals migrated without apparent cause, the locusts being the most common example, and the lemmings perhaps the most famous. The strange cyclic behaviour of the lemmings has been "proved in a most dramatic manner" to be caused by something the lemmings ate which changed their whole metabolism, specifically a vitamin found in a minute green alga, and by the fact that a hormone secreted by the pituitary gland increases their fertility. Emigrating from the place where the vitamin could be obtained, the lemmings "press on toward the sea, swimming out into the Atlantic to perish." Even those who occasionally reach isolated plateaus and settle down to colonize, gradually exhaust their vitamin supply, lose their fertility and become extinct.

The vitamin factor in lemming migration or emigration is most vital, according to Mr. Sanderson, and "may be the primary cause of all mass emigrations and of their terrible conclusions, though the stimulant need not necessarily be the same."

EEL GEOGRAPHY

"The astonishing behavior of Atlantic eels," the article recounts, "falls into a class by itself, the causes of which are unknown, but for the origin of which there is a fascinating theoretical explanation," based on what is known as Wegener's theory of continental drift.

> Eels spend many years of seemingly contented life in the ponds, ditches and rivers of Europe and North America, where they are dark green in color and fairly active. Then all of a sudden their color changes to metallic silver and their shape to a more streamlined pattern, while a radical transformation takes place in their internal anatomy. Then, leaving their safe homes, they go down the rivers to the sea and head out into the Atlantic. Those from Europe head west, those from America head southeast, and both swim onward without pause until they meet over a great deep in the Atlantic Ocean south of Bermuda, where they sink down and disappear forever.
>
> Later, an eruption of tiny, transparent, threadlike creatures with bulging black eyes comes welling up to the surface and, spreading out like an ever-expanding mushroom, streams off in two groups, one to the east and one to the northwest.

> What is more, those that go to Europe are invariably the European species of eel, and those that go to America are just as invariably the American species.

Continental Drift?

Wegener's theory concerns the two layers of the earth's crust, and suggests that although our earth originally had a complete outer layer, half of it was lost into space and the remainder separated into big pieces which distributed themselves around to balance the "lop-sided and wobbling" earth. By cutting out maps of the continents, and disregarding the oceans, he shows that the east coast of North and South America fits almost exactly into the west coast of Europe and Africa. Presuming that the eels—

> have originated in the sea-filled crack between the Old and the New Worlds when they lay together, and have then developed the habit of spending their time between breeding season in the ponds and rivers of the near-by land on either side of the crack, they would have been called upon to make longer and longer journeys to their breeding grounds as the continents drifted apart. . . . By carrying this process to an extreme, morever, it will be seen that their behavior would eventually become that which actually obtains among them today. . . . The effort now entailed . . . entirely exhausts them. . . .

Why Not Atlantis?

We quote Wegener's hypothesis with some measure of bewilderment. What advantage has this "fascinating theoretical explanation" over the simple theory that before the present distribution of the land areas on this earth, there existed a continent where the Atlantic Ocean is now? As one scientist wrote many years ago:

> The submerged continent of Lemuria, in what is now the Indian Ocean, is considered to afford an explanation of many difficulties in the distribution of organic life, and, I think, the existence of a Miocene Atlantis will be found to have a strong elucidative bearing on subjects of greater interest than the migration of the lemming. At all events, if it can be shown that land existed in former ages where the North Atlantic now rolls, not only is a motive found for these apparently suicidal migrations, but also a strong collateral proof that what we call instincts are but blind and sometimes even prejudicial inheritance of previously acquired experiences.
>
> (*S. D.* II, 783.)

Perhaps if the various itineraries of bird migration were charted and correlated with the general outlines of the former continents, as

given in the second volume of the *Secret Doctrine,* some of the mysteries involved would submit to explanation according to natural law, cyclic impression and global evolution.

"NOTHING MORE MYSTERIOUS"

Mr. Sanderson's article concludes:

> Thus we see that the mystery of migration is a complex problem. It is a varied process, probably of many diverse origins, now maintained by many different recurrent causes and unified only by its object and result—namely, survival. It is a major life process of the whole animal world, and without it a great part of our earth's animal life would probably have long since become extinct. It will remain forever an impressive spectacle to watch, but there is nothing more mysterious about it than about any of the other great processes of nature.

"Nothing more mysterious" than other natural processes! But do not they remain basically unsolved, despite certain peripheral investigations by modern science? The emergence of instinct, its origin and transmission; the actual laws of growth, and the nature of the "pattern" upon which all development proceeds; the ultimate constitution of matter and energy; the principles of correlation of electricity, magnetism, life, energy and matter—are mysteries incarnate to Science, as they are manifest miracles to Religion.

Aside from *emigration,* or migration to extinction or death (see THEOSOPHY XXI, 521), the explanation of migration has been suggestively approached: a possible "magnetic" sense in animals (XVII, 93, and XVIII, 48), and electro-magnetic waves to which living creatures are sensitive, and which are direction-indicators (XXI, 336; XXIV, 575; and XXV, 575). But the full science of these "mysteries" will be found and understood only when science refuses to cut itself off any longer from the "immense and real field of experience which lies within the visible and tangible worlds," when it recognizes and uses the "complete set of inner faculties of perception" by which a man comes to contact the *facts of nature,* both without and within, and the *principles of explanation* which coordinate those facts into a complete and perfect body of knowledge.

PALOLO PROPENSITY

Solvers of scientific mysteries can try their hand at explaining, for instance, the behavior of the palolo, a small marine worm—

> which spends almost all its days burrowing through coral rock, fathoms deep in the Atlantic and Pacific oceans. Once a year,

however, on a night which varies with the moon but can be predicted in advance, the palolos swarm to the top in billions. . . .

The Pacific palolos always pick that night in October on which the moon is entering its third quarter. . . . If there's a storm raging on the night the palolos should swarm, with no moon visible and the waves running high, the worms—and natives [who gather for an annual ceremonial banquet which has the palolo as the *pièce de résistance*]—postpone the event fourteen days, until the first quarter of the next moon.

The Atlantic palolos at the Dry Tortugas islands in the Gulf of Mexico behave in a similar way, except that their swarming is done during the third quarter of the July moon.

There is no mystery about why the palolos stage these yearly above-water frolics. It's their spawning period. What puzzles scientists is how the time element can be so exact.

(*Saturday Evening Post,* Aug. 28, 1943.)

Dr. Leonard B. Clark of Union College, Schenectady, N. Y., has made many experiments in an attempt to learn the secret of the palolos' time schedule, and has determined that apparently neither the force of gravity nor the tide affects the phenomenon. After the war, he will continue his researches, for he believes that "solution of this riddle may reveal other important relationships between the moon and plant and animal life on our planet." Two hints from the *Secret Doctrine*: in the Kabala the Moon is the "Argha of the seed of all material life" (II, 62), and the moon is "the guide of the occult side of terrestrial nature" (II, 595).

Hypnotism Invades the High Schools

The irresponsibility of certain psychologists and their prostitution of what could be a noble profession are nowhere more in evidence than in their repeated encouragement of hypnotic experiments and the broadcasting of the pernicious falsehood that "You will suffer no harmful mental or physical after-affects from hypnosis" (*Readers' Digest,* October, 1942). Professors of psychology have indulged the practice in their college classrooms. Now, even the nation's adolescents are not immune from such exposure, as was revealed recently when some Philadelphia children lapsed into a trance during an exhibition of hypnotism on the stage of the school auditorium (New York *Daily News,* Oct. 7 and 9):

A hypnotist's demonstration before 550 boys and girls at a suburban Springfield high school took an unexpected turn, it was revealed today, when about 30 of his audience collapsed, appar-

ently the victims of mass hysteria. The hypnotist, D. K. Ernst, a professional who had been engaged for a demonstration, had about 20 volunteer subjects from the audience on the stage. A hypnotized girl was reciting the details of a party she had attended at the age of 4 when pupils in the audience suddenly began to laugh hysterically. Others sobbed and whimpered, and some reeled from their seats.

Ernst's demonstration was stopped immediately. A doctor was summoned, and, with the hypnotist, worked over the strangely affected pupils for nearly two hours. Some cried hysterically, others complained of cold hands, dizziness, weariness and headaches.

Finally all were revived but some complained they were unable to eat dinner that night; others stayed away from school yesterday, but all were back today. All but one of the victims were girls.

CAMOUFLAGE IN WORDS

The ordinary reaction of the layman to the foregoing account would be a more or less clear perception that hypnotism is an exceedingly dangerous practice. How will our psychologists react? Will they, as a result of this experience, admit the danger? Not if the following remarks made by the physician who attended the students, and a professor of psychology, are at all representative:

Dr. James Murray Ellsey, the physician called, said none of them were actually hypnotized, but that they were suffering from mass hysteria.

Dr. Miles Murphy, assistant professor of psychology at the University of Pennsylvania, said it was empathy, which is mass hypnosis or suggestion, the imaginative projection of one's own consciousness into another being. "The pupils in the audience who became upset undoubtedly imagined themselves in a state similar to those on the stage," Dr. Murphy explained. "Where only 30 children were affected, Sinatra does it to 3,000 at a time."

To call it "mass hysteria," "mass hypnosis or suggestion," and then claim that these differ from the state of actual hypnotization, and that consequently the hypnotic experiment was not in itself responsible for the condition of the students—is mere subterfuge. Do psychologists know definitely what these states are, or how they differ from each other, if they do in reality differ other than in degree? Loss of self-control is the common denominator of them all, and such loss is just another name for mediumship or incipient insanity. It is important to note that of the 30 victims, 29 were young girls. It is well recognized in spiritualistic circles that more women become mediums than men, probably because negative tendencies often predominate in the former.

It would be a delusion to imagine that because all the students returned to school within a day's time the matter is closed and no further harmful effects will ensue. Upon the premise laid down by the psychologists themselves that any disturbing incident in a person's life is buried in the subconscious mind and may be the seed of a serious emotional unbalance and even insanity in the future, who can define the ultimate effect on each student of this "harmless" hypnotic demonstration? The analogy made by Dr. Murphy between the case in point and Frank Sinatra's "crooning" is perhaps more apt than he may realize, nor does the correspondence in any way flatter the psychologists.

Now Hypnoanalysis

According to *Time* Magazine for Aug. 28, some of Freud's disciples are branching out into the field of hypnoanalysis.

> The late Sigmund Freud, father of psychoanalysis, began his professional life as a hypnotist. Failing to cure neurotics by hypnotic suggestion, he gave it up to develop his analytic technique. Some Freudians have recently begun to swing back to certain possibilities of hypnosis—among other things—as a shortcut to cure.
>
> "Brief psychotherapy" (as against analyses sometimes taking several years), is best known through the Army's technique of using drugs to get battle-shocked soldiers to spit out their troubles. . . . Many psychiatrists fear that apparently speedy cures may really have little effect, leave permanent psychic damage. The same objection has been raised to hypnoanalysis. . . . But hypnoanalysis also has respectable support: it has been used by the Menninger Clinic in Topeka, Kan., by famed Psychiatrist Milton H. Erickson. . . .

"Rebel Without A Cause"

Time then reviews *Rebel Without A Cause,* an account of the psychoanalytic and hypnoanalytic experiments of Robert M. Lindner, psychologist of U. S. Penitentiary in Lewisburg, Pa.:

> Lindner's subject is Harold, 21, serving a long term for a serious, unnamed crime. Harold, the son of a bull-tempered Polish laborer . . . has been in trouble with the police, mostly for pilfering, since the age of twelve. His most conspicuous psychopathic symptom was a constant blinking of his eyes.

Lindner began in orthodox analytic fashion. By the thirty-second session he gathered that the eye trouble began before the age of two and that his difficulties seemed to be rooted in hatred for his father.

DO INFANTS COGNIZE?

> Then Lindner ran into a stone wall of resistance; there were hints of a terrible experience which the boy could not remember. Lindner thereupon placed Harold in a deep hypnotic trance. . . . Harold then related, in sharp detail, two frightening experiences apparently at the age of about six or eight months: 1) sitting in his mother's lap at the movies, he was terrified by a picture of a "wolf" (probably Rin-Tin-Tin, says Lindner); 2) next morning, waking early in his cradle, he saw that his father, looking wolfish, seemed to be hurting his mother. Before taking Harold out of his trance, Lindner told him to forget what he had said. Primed with leading questions, Lindner had little difficulty getting the same story from Harold at a later, conscious session.

It was concluded that the blinking sprang from his association of the theatre's bright lights with the whole shocking experience. Lindner reports that the hypnoanalysis cured Harold's blinking. The *Time* reviewer makes an interesting comment:

> Most analysts find it difficult to believe in Harold's powers of recollection from the cradle. They believe that two to three is the earliest age at which a child understands what it sees well enough to describe the incident later.
>
> Orthodox Freudians take issue with Lindner's basic methods. Famed Dr. Franz Alexander, director of the Chicago Institute for Psychoanalysis, states that while he has no specific knowledge of Lindner's work, he does not think "in chronic cases . . . the revival of hypnosis has great advantages over the modern handling of psychotherapy." Says Manhattan's Dr. A. A. Brill: *"People can become addicts of hypnosis, as of drugs."*

The statement of Dr. Brill (see also Lookout for July, 1942) is pertinent to the Springfield High School case, for who can positively assert that introducing children to hypnotism is less hazardous than presenting them with their first taste of, say, marijuana?

William Q. Judge, in 1893, wrote of the "marvelous modern experiments in hypnotism that show that the slightest impression, no matter how far back in the history of the person, may be waked up to life, thus proving that it is not lost but only latent." It is time the experimenters moved on to deeper studies of the human psyche, for they need to discover much more about the powers they use and popularize and about the dangerous influences they trifle with. When experiments involve forces and powers that are potentially harmful (as do experiments in hypnotism), the Theosophist would suggest that they be pursued by a more philosophical and less humanly expensive means than the trial and error method.

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

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"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

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